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THE BALANCED WAY.

The world needs no "new orders" if only it follows the balanced way which conforms to human nature and requirements. And the world, despite innumerable experiments, has not been able to find a better balanced way ("Sirat-e-Mustaqeem") than that indicated in the Quran—the acceptance of which turns warring elements into one great loving brotherhood. Being a comprehensive code of conduct for the guidance of the whole human race, the Quran is not the monopoly of any particular people. It is open to the peoples of the world at large to seek the guidance of that book without identifying themselves, if they so desire, with the people who have already accepted it as their guide. Commonsense dictates that unless you have found out something better you should accept what, having stood the test of centuries, is best for the time being, if not for all time.

It is not our purpose here to discuss at length what is best for the world as a whole. But so far as this sub-continent is concerned we cannot afford to remain indifferent. What then is the balanced way, other than the one indicated above, for all the warring elements in the political life of this continent? — Domination of different peoples by one particular people under the threadbare disguise of "majority rule" or "nationalism"? "Invention" of some sort of unity where none exists? Refusal to face facts and letting things drift? — It is this, as the Qa'ide Azam tersely puts it: "Let the Hindus guard the South and the West. Let the Musalmans guard the North and East. Let us live as good neighbours and we will stand together and say to the world: Hands off India! India for Indians".

Goodwill and fellow feeling cannot be had by force. On the contrary, it flows from mutual give-and-take and a spirit of accommodation. Admittedly when the two peoples in this continent—Hindus and Muslims—are not prepared to pull together under one common government for India, it is dangerous to the peace of the continent to yoke them together against their will. To give a "fair trial" to the domination of Muslims by the Hindus miscalled "nationalism" by Sir Tej Bahadur Sapru in his convocation address at Benares, will obviously not effect even that unity which, according to Mr. Amery's counsel of despair, has to be "invented" as the last resort regardless of consequences. Unity, invented or otherwise, does not spring from wishful thinking. Where is that national unity which Sir Tej deceives himself to assume? If only Hindu leaders could get over the temptation of appropriating other peoples' dues, peace and prosperity for this unhappy continent is even now in sight. For, it is common knowledge that Indian Muslims are not in a position to encroach upon the rights of other nations in the continent. As the Nawab of Mamdot, presiding over the Lucknow Pakistan Conference, said: "we must act on principles which, instead of destroying the individual elements, give them full scope for development so that the two neighbouring nations can live in peace and harmony".

The one artificially expanded British-made India with its discontented peoples perpetually running at one another's throats, or the well-contented India, consisting of a couple of friendly and sovereign States—that is the choice before the leaders of this sub-continent.

NOTES

PAKISTAN

The Pakistan Conference, held recently at Lucknow, reiterated Muslim India's demand for Pakistan. It was no longer possible for Muslims, as one of the speakers pointed out, "to live honourably except under Pakistan. The sooner the Hindus realised it the better. Muslims are determined to have Pakistan and would brook no opposition". The challenge is understandable in view of the campaign of hate started by the Congress and other Hindu leaders against Pakistan and the Muslim nation without waiting to consider dispassionately what the scheme really aimed at. Whether or not the scheme embodies an amicable and permanent solution of the Hindu-Muslim problem in the continent, the Hindu leaders did not stop to think. Consciousness of the weight of their numbers and the advantage of having a highly strung press which, in the absence of Muslim press, monopolises the attention of English speaking peoples abroad, they are not in a reasonable frame of mind and are bent upon drowning all discordant notes to the establishment of Hindu Raj in India. That they can grab all with impunity has gone to their heads, wooly expressions, deliberately made by British politicians across the seas from time to time, having encouraged them in their sinister desire. And that is why they keep on turning a deaf ear to all talk of honourable compromise, which they know, must be based on something which they are not prepared to concede—the principle of 'live and let live'. The dead-lock thus created serves the purpose of Britain. Knowing as they do that greed is the weakest point in a *bania's* character, British authorities have made it a point to occasionally administer doses of false hopes to the Hindu leaders who react according to the British plan of keeping the Indian political deadlock unresolved, thus postponing the eventuality of their having to part with power. The truth is, as Nawabzada Liaquat Ali Khan pointed out in his inaugural address, that "the British Government know that they could not stay in India once the Hindu-Muslim problem was solved." Pakistan, as he claimed, was the charter of independence for the Musalmans who would rather die than live as slaves.

ANOTHER SPORTING OFFER

So, here comes another sporting offer. Mr, Satyamurthi in a speech at Madras, referring to British appreciation of the work of Indian troops in the present war, made a sporting offer to Mr.